1: Radcliffe-Brown E-5 (1906-1908)1922
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602 his own mother, or any other woman of the same age. There is only a slight difference in connection with parents-in-law. A man would not be so familiar with his parents-in-law as he would with his parents or their brothers or sisters, and treats them with more deference and respect. This is borne out by the *Akar-Bale* custom of applying to a father-in-law or mother-in-law the same term of address (*Mama*) that is used in speaking to grandparents and others to whom it is required to show particular deference.

602 In the same way there is very little difference between the way a man conducts himself towards his elder brother and his ●572 conduct towards any other man of the same age. Brothers are often close comrades, putting their huts next to one another in the same village, joining together whenever possible in hunting or fishing expeditions, and so on; but a man may have a comrade who is not his brother, whom he will treat in exactly the same way.

602 The general attitude of a married man to other married men somewhat younger than himself is very much that towards a younger brother. As between men and women one special duty appears in this connection. A married man may not and will not have any close dealings with the wife of a man younger than himself. It is not considered fitting that he should speak to her. If he wished to have any communication with her, he would do so through some third person. It would be regarded as a wrong thing to do if he were ever to touch her. The only explanation that the natives give of this custom is by saying that a man feels "shy" or "ashamed" towards his younger brother's or friend's wife. The custom is exactly the same with respect to the wife of any younger man, whether a brother, a cousin, or a stranger.

This custom depends on the distinction between older and younger. A man may be on terms of familiarity with the wife of a man older than himself, whom he would treat much as he would an elder sister.

601 There is one special relationship which has peculiar duties attaching to it, and this is the relationship between the father 602 and mother of a man on the one hand and the father and

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that the young are early instructed in the duties of hospitality, while the aged, the suffering, and the helpless are objects of special attention; that their moral code is not confined within these limits will be seen as I proceed.

4. The curious, but by no means uncommon,[1] savage custom of adoption prevails among them, from which, however, it must not be inferred that love of offspring is a characteristic in which they are at all deficient, for this is far from being the case.

5. It is said to be of rare occurrence to find any child above six or seven years of age residing with its parents, and this because it is considered a compliment and also a mark of friendship[2] for a married man, after paying a visit, to ask his hosts to allow him to adopt one of their children. The request is usually complied with, and thenceforth the child's home is with his (or her) foster-father (*mai-ōt-châ-tnga-*): though the parents in their turn adopt the children of other friends, they nevertheless pay continual visits to their own child, and occasionally ask permission (!) to take him (or her) away with them for a few days.

6. A man is entirely at liberty to please himself in the number of children he adopts, but he must treat them with kindness and consideration, and in every respect as his own sons and daughters, and they, on their part, render him filial affection and obedience.

7. It not unfrequently happens that in course of time permission to adopt a foster-child is sought by a friend of the *soi-disant* father, and is at once granted (unless any exceptional circumstance should render it personally inconvenient), without even the formality of a reference to the actual parents, who are merely informed of the change in order that they may be enabled to pay their periodical visits.

8. Foster-parents constantly manifest much opposition to any desire they may observe on the part of the lads they have brought up, to make a home for themselves, for the selfish reason that they are useful in a variety of ways, above all, when they have acquired skill in hunting, turtling, &c.; over the maidens little or no restraint is imposed, as their marriage entails but a trifling loss in a material sense on those who have reared them.

9. Human nature, however, is the same all the world over, and boys will be boys even in the Andaman jungles, so it is not surprising that, in spite of all the precautions taken by their

[1] *Vide* Lubbock, "On the Origin of Civilization," &c., p. 96.

[2] Whether this be the true explanation of its object and origin or not, there can be little doubt that it has the effect of greatly extending the intercourse between the members of the various encampments.

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seniors, a good deal of flirtation, and often something more, is carried on by the young people without arousing any suspicions as to their sentiments for one another, until the affair has become too serious to be broken off, and has to end, sooner or later, in their marriage and start in life on their own account. In some cases, when the guardians have reason to believe that a lad has, notwithstanding his assurances to the contrary, a *sub silentio* attachment, they adopt the following method for testing the truth of his asseveration; on a given day it is arranged by the friends of the suspected couple that they shall (without the knowledge of either) be painted respectively [307] with the red oxide of iron unguent, *kòi·ob-*, and the white clay *tâ·la-ōg-*, for, as they would not meet till night-fall, the risk of their discovering the trap laid for them is reduced to a minimum, while a glance on the following morning would suffice to betray them if guilty, and the guardians' object would be attained, for, from shame at his secret being known, and his falsehood exposed, the youth feels in honour bound to break off his connection with the girl, at least for some time.

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Relationships.—1. In all the relations of life the question of propinquity is, in their eyes, of paramount importance, and marriage is only permissible between those who are known to be not even distantly connected, except by wedlock, with each other; so inexorable, indeed, is this rule, that it extends, and applies equally, to such as are related merely by the custom of adoption to which I have just referred.

[605] 601

2. A first cousin, actual or by adoption, is regarded as a half-brother or half-sister, as the case may be, and nephews and nieces almost as sons and daughters, while the terms used to denote a grandfather, grandmother, grandson, and grand-daughter are equally applied to indicate respectively a grand-uncle, grand-aunt, grand-nephew, and grand-niece.

3. Parents, when addressing, or referring to their children and not using their names, employ distinct terms, the father calling his son *dar ō·dire, i.e.*, he that has been begotten by me, and his daughter *dar ō·dire-pail-*; while the mother makes use of the word *dab ē·tire, i.e.*, he whom I have borne, for the former, and *dab ē·tire-pail-* for the latter; similarly, friends in speaking of children to their parents say respectively, *ngar ō·dire*, or *ngab ē·tire* (your son), *ngar ō·dire-pail-*, or *ngab ē·tire-pail-* (your daughter).[1]

4. Uncles and aunts on the father's are not distinguished from those on the mother's side; relationships are traced in both lines, and the system with reference to either sex is identical.

[1] Foster-parents employ the terms *dōt chá·tnga-* and *dōt chá·tnga-pail-* in referring to their adopted son and daughter respectively.